

Oldest Church In Diocese Now Ontario Historic Site



Manitoulin Expositor

ST. PAUL'S CHURCH, MANITOWANING, built 1845, is Algoma's oldest church and the first to be designated as an "Historic Site"—see other pictures on pp. 2A and 4A.

The sites of early Anglican and Jesuit missions on Manitoulin Island have been suitably marked by steel monuments erected by the Historical Branch of the Ontario Department of Travel and Publicity and unveiled in ceremonies held on Sunday, August 27, at Manitowaning and Sheguiandah.

Following the Eucharist celebrated at 10.30 a.m. by the Venerable Gilbert Thompson, Archdeacon of Nipissing, assisted by Canon Fred W. Colloton, the clergy, choir and congregation gathered outside the church where the plaque had been erected. Chairman of the program for the unveiling was Mr. J. G. Wallace, President of the Assiganack Historical Society.

The Minister of Travel and Publicity, the Hon. Bryan Cathcart, spoke of the interest of the Ontario government in finding and providing suitable markers for the historical sites of Ontario such as St. Paul's, Manitowaning.

The Most Rev'd William L. Wright, Archbishop of Algoma

and Metropolitan of Ontario, was represented by Archdeacon Thompson who conveyed the Archbishop's greetings to the people of Manitoulin. Canon Fred W. Colloton, Diocesan Archivist, briefly traced the history of the Anglican Mission at Manitowaning, "The Establishment", as it was known at first, and spoke of the work of the early pioneers, the Rev. Charles Brough, the first missionary; Dr. Frederick O'Meara, who during his long ministry translated the Scriptures and the Prayer Book into the Ojibway language and helped to train an Indian priest, the Rev. Peter Jacobs, as his successor.

Others who came to Manitowaning to witness or take part in the ceremony included Dr. Wilfred Jury, Curator of the University of Western Ontario Museum, and the Rev. Dr. T. R. Millman of Wycliffe College, Toronto, Archivist of the General Synod.

The plaque was unveiled by the priest in charge of St. Paul's, the Rev. Roy A. Locke.

Annual Outdoor Service Held By Algoma Deanery

In the pine grove just north of the old church of St. John's, Garden River, the Brotherhood of Anglican Churchmen of Algoma Deanery held their annual outdoor service, Sunday afternoon, August 20.

Edward Clement, Lay Reader of St. John's, Sault Ste. Marie, assisted in the service which was conducted by the parish priest, the Rev. Bagot King-Edwards. Lessons were read by David Johnston and I. L. Robertson. Frederick James, Organist of St. Luke's Cathedral, led the music, using a portable organ. One of the hymns, "A charge I have to keep", was sung in the Ojibway language.

The Rev. Harry Morrow, Rector of St. Matthew's and the Church of the Epiphany, Sault Ste. Marie, preached the sermon, expanding on a theme from the Sermon on the Mount, "Seek ye first the Kingdom of God and His righteousness, and all these things will be added unto you".

The offering received at the service was given to the Bursary Fund for theological students from the Deanery of Algoma.

ATTEND RETREAT

The clergy of the Deanery of Manitoulin are attending a three-day Retreat at the Mission House, Bracebridge.

To Introduce Manual

Missions Dept. Head To Visit Diocese

Special Chapter meetings are being arranged in the Deaneries of the Diocese for the purpose of meeting with the Rev'd. Morse C. Robinson, Assistant Secretary of the Department of Missions, of the Anglican Church of Canada. The schedule of Deanery meetings (which may have been revised) will begin on October 22, in the Deanery of Muskoka and continue until October 31 when Fr Robinson visits the Deanery of Thunder Bay.

The Mission Dept. Secretary's chief task will be to introduce the new plan for the integration of Missionary Education as set forth in the Manual published a few months ago and sent to each parish. He is visiting the Diocese at the request of the Diocesan Board of Missions. The tentative schedule they have arranged is as follows:

October 22	Sunday	Huntsville, Bracebridge
" 23	Monday	Muskoka Deanery
" 24	Tuesday	Temiskaming Deanery
" 25	Wednesday	Nipissing Deanery
" 26	Thursday	Manitoulin Deanery
" 27	Friday	Mississauga Deanery
" 28	Saturday	Algoma Deanery
" 29	Sunday	Sault Ste. Marie
" 30	Monday	Superior Deanery
" 31	Tuesday	Thunder Bay Deanery

The Rev'd Leslie Peterson, of the Diocesan Board of Missions, who attended a Missionary Conference held at Huron College in June, has written us regarding the use of the Manual in the parish program of missionary education. Fr Peterson says:—

"It (the Manual) is intended to become a permanent reference and guide book, to be supplemented each summer with new materials if necessary. If we follow this manual and its suggestions with deliberation and care, the parishes in Algoma will all benefit. The



The Reverend Morse C. Robinson, B.A., L.Th

purpose is to discover our attitudes toward the mission of the Church, and to learn what our attitudes could be. There is a complete program outlined to help accomplish this task.

To spearhead the missionary education program the manual suggests the Parish Action Council. This is to be a gathering of all the leaders and interested people in the parish, men and women. As they move through the various stages of the program, they discover together the meaning of mission. This council is not to be a new organization, but a meeting to coordinate the educational emphasis of the whole parish.

The word "action" is a good word. So often we gather together to pass motions and make speeches, but when it comes to action . . . It is certainly the hope of the Board of Missions that our people in Algoma will respond with vigorous action to the work of mission, here and everywhere. Through the Parish Action Council, decisions to take decisive action on specific goals is a possibility.

In the Manual there are twenty pages of ideas, and suggestions for improving the program of the parish, and any one parish would find it hard to use them all, but it is certainly a new approach, and we are looking forward to meeting the Asst. Secretary when he comes to Algoma in October to introduce the use of the Manual at the Chapter meetings in every deanery."

ing an unconverted and questioning world.

Then we suspected Hollywood had taken over. Out of a gaping hole in the middle of the stage a glittering altar ascended. Then as the Salvation Army band played "Onward Christian Soldiers" down the two main aisles came a procession of leading dignitaries (including our Primate) complete with banners and fluttering silky streamers, all led by a young negro in black leotards and modern-type chasuble with an inverted scalloped effect, bearing aloft a huge silver chalice. This figure later on presented a "Liturgical Descant" (as the program called it) which was really a modern dance. According to my interpretation he was depicting man's struggle to reach to God, his failure because of his sense of sin, his conversion and sense of forgiveness, and finally the presentation of his new-found joy to the world. There were also addresses and prayers and hymns that evening but this by far had the most profound effect and

(Continued on page 4A)

Priest Happy He Is An Anglican!

Ecumenical Encounter

by

The Reverend David A. P. Smith

Nearly two thousand young people of all denominations and races assembled at the University of Michigan from August 16 to 23. The Roman Catholics were conspicuous by their absence. But it was no conglomeration of youth thrown into one mixing bowl. Rather, each Communion and Denomination went to the Assembly as such and each met separately from time to time during the program. The regular biennial Dominion Conference of the Anglican Young People's Association was held at the same time as the Ecumenical Assembly and in conjunction with it.

Anglicans came a day early to get their own program underway. We registered in the Barbour Gymnasium, and the American propensity for detailed organization was vividly displayed. One went from desk to desk according to one's initials and was loaded with meal tickets, a different color for each dining area, name tags with different colored dots for different types of delegates, maps of the city, maps of the university, a program schedule, a note book and even a song book. Every day more printed material was thrust into our hands. But it was all extremely helpful and there was never a hitch in the proceedings.

It was here in Barbour Gymnasium that I began to meet a few familiar faces. The Very Rev. F. F. Nock, Dean of St. Luke's Cathedral was in the next line. He had brought with him from Sault Ste. Marie Miss Wendy Penhorwood, chairman of the local committee of the A.Y.P.A. for that area. Also there was Jim Irwin of St. Thomas' Parish, Fort William, a member of the Provincial Council from Algoma Diocese. Mr. Terry Guzzell of Port Arthur was also to attend but was unable to do so.

The Anglicans were billeted in the "South Quad", a quaint name for an immense structure eight stories high, where we enjoyed all the luxuries of the modern American way of life: double bedrooms with private wash stand, telephone, and the best of showers down the hall.

The A. Y. P. A. met in one of the classrooms of Angell Hall, and these meetings (chaired by the Dominion President Bruce Rathbone) continued throughout the Assembly. The general purpose and approach of the A.Y.P.A. as a whole was reviewed at these sessions and plans were laid for the next two years. At other times the A.Y.P.A. met with the E.Y.C., the Episcopal Young Churchmen, our counterpart south of the border, when the whole Anglican approach to the Ecumenical Movement was reviewed for us by those "who know". We were extremely fortunate to have with us the Primate, the Most Rev. Howard H. Clark. The Presiding Bishop of the Episcopal Church was not able to be present but was represented by the Very Rev. John B. Coburn, Dean of the Episcopal Theological School, Cambridge, Mass.

The Assembly began with an "Opening Service" in Hill Auditorium. Here were different races, dialects, denominations, but with one thing in common—our Lord, Jesus Christ. It was a moving spectacle, made even more so by the thunderous sound of eighteen hundred voices in the hymns. But the "service", to say the least, was unusual. Most of us would have preferred to call it a "program". It began with a play! But the effect had far more impact than any address. It presented the problem which brought us together at Ann Arbor—a divided Christendom fac-

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Algoma At New Delhi

The news as announced in the last issue of *The Canadian Churchman*, that the Archbishop of Algoma is to be the leader of the Canadian Anglican delegation to the World Council of Churches Assembly at New Delhi, has been received in the Diocese with interest and pride. The prayers and thoughts of the people of Algoma will be focussed on the Assembly meeting because their Father-in-God is to be a participant in its deliberations; they will follow the reports of its work with more enthusiasm as they look forward to His Grace's

return with personal accounts and viewpoints of his experiences.

The Archbishop is Chairman of the Travel Committee for the Anglican Congress to be held in Toronto in 1963; he has attended two Lambeth Conferences and the Anglican Congress at Minneapolis. He goes to New Delhi equipped with valuable experience for such a gathering and having had interesting contacts with some of the world's Christian leaders he will meet there. The Algoma Anglican will carry a news item about His Grace's journey in the next issue.

Growth In Understanding

Underlining our remarks on "Conferences" in this column last month are the reports in this issue of the Youth Assembly held at Ann Arbor, written by the Dean and Fr Smith. We commend their observations to the attention of our readers. If we are concerned about what takes place at "Ecumenical" conferences, here is the true picture. One point we should like to stress is that such conferences do provide a situation in which participants may learn to grow in understanding of each other. Group Life Laboratories, using the techniques of Social Science, have brought to many the same experience. A mutual concern for others and respect for their opinions and convictions is part of the fruit of such growth.

May we suggest that this paper may be used, in some measure, towards a growth in understanding? A paper, such as ours, to fulfil its true function, creates a "meeting" where the achievements and concerns of each parish are shared, opinions and comments are offered, the total effect of which is impossible to measure, for "participation" may issue in many forms, and not only in "letters to the Editor". It may

issue in a response to a call for Sunday School Teachers, Youth Leaders, Priests or Missionaries. It may issue in an increased and more devout attendance at the Holy Eucharist, or a more intensive study of Church History, etc.

In a four-page tabloid, readers' letters must be kept to a minimum of space; however, two are presented in this issue as articles because they offer interesting suggestions on topics which are not usually considered on these pages. In all discussions, we ask only that readers who write and writers who read be harsh towards themselves and gentle towards others; creative in reasoning, not destructive in criticism; willing to learn from the opinions of others, not have a mind closed to any but their own.

A discussion group, as is shown in the excellent reports of the Ann Arbor Conference, is not for the purpose of arriving at any solution, nor a conclusion to convince anyone of any theory or practice, but through the guidance of the Holy Spirit, to grow in understanding.



My dear People:

International news which we receive daily is disconcerting to say the least. Crisis after crisis appears to be the order of the day. Where will it all lead? Can war be prevented? As this letter is being written one news commentator who has recently returned from Berlin states that anxiety is more pronounced in America than in Germany. What is the paradoxical significance of this reaction? Might it not be as the Incumbent of All Saints', Sault Ste. Marie stated in a Sunday morning sermon recently, that "the closer one gets to danger the more convincing is one's faith"?

The solution of every problem depends upon the character and the purpose of the people dealing with it. Rival ideologies are bidding for the minds of men. What do we believe? Where do we stand? It is in a time of national or international crisis a strange security possesses a people which holds the Christian Faith. This perplexed world will not find peace and security, nor will its hungry and homeless and oppressed victims find release, unless men of good will everywhere get their feet on solid rock again, the rock of convictions which they know to be true, which they will live by and work for.

In a world like this everyone of us is more than ever responsible for the stand he takes, for the attitude to life, the character and purpose which he or she contributes to it. Where, in fact, do we stand? It is all very well to say that people must stand on their own feet. That is all very true, but their feet must stand on something, and it makes all the difference whether it is rock or sand. Might we not say that for far too long man has been trying the impossible task of standing on himself, and now finds as a result he is standing on a bomb which might destroy the whole world. One may get a temporary foothold on man-made things, but does that bring a solution to man's eternal destiny?

Only a strong faith in Jesus Christ expressed in loyalty to His Church can prove that nothing can defeat God's love or those who respond to it. He is still in this troublous world with all its fears, suspicions and anxieties. He shows us the way in which we should walk and gives us the power to strive towards it. "I am the Way, the Truth, and the Life". This is the living faith for you and your family and your parish and indeed for all Christian people

The Archbishop's Letter

Needed — A Strong Faith

In every country and of every race. And the Church Militant is fighting a good fight. In every country she is teaching men to LIVE by their duty to God and to their fellow men. If we will only co-operate, we shall realize that the Church of Christ, built on the living rock of Christian doctrine, is the hope of the world.

If that faith is yours, then you must do the things which faith requires of you. You must show God, and show yourself, that you do believe — and show by doing what your faith demands. It requires prayer, quiet, sincere and regular, that God may show you the right way and keep you on it. It requires your part each Sunday, each Lord's Day as it used to be called, in the Church's offering of prayer and worship, that you may be built up in the Faith and fellowship and witness of the Church. It requires a constant concern that you and the Church are giving the world a true lead to Christian living. The strength for statesmen and leaders to act on right principles and from pure motives must come from the ordinary man who acts on right principles himself in his own affairs. The strength for the Church to do her work for Christ and the world must come from ordinary Christians who do their work for Christ and the glory of God.

As the autumn unfolds her glories, every man to his allotted spiritual task within the Church! Pray, work, give; as you are faithful in these commands, you will discover that Christ's power and presence become more real and effective; then you can go forward thankful and unafraid.

Your friend and Archbishop,

William L. Wright

THE ARCHBISHOP'S ITINERARY FOR OCTOBER

October 7-8: Provincial A.Y.P.A., London, Ont.
October 11: Diocesan Executive Committee, Copper Cliff
6 p.m. Address Laymen, Church of The Epiphany, Sudbury
October 16: Address Muskoka B.A.C., Roseau
October 19-21: Diocese of Moosonee—Dedications at Moose Factory
—Quiet Day for the clergy
October 25: St. John's, North Bay—Confirmation
October 29-31: Vancouver—Addresses on behalf of Anglican Foundation, and preaching engagements.



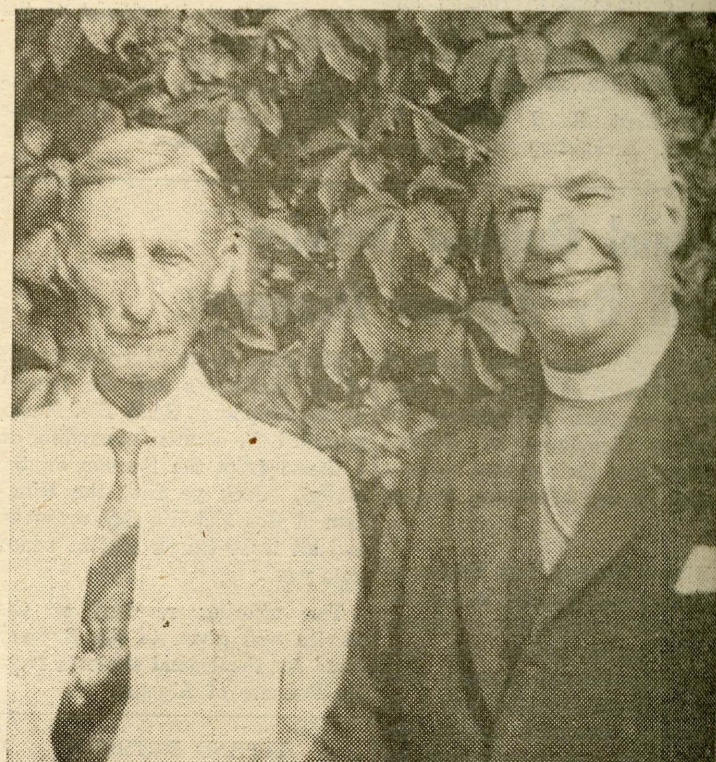
Photo by Eddie Hay

DIOCESE OF ALGOMA CHAIN OF PRAYER

1961	Week of	Parish	Clergy
Oct. 8	Trinity 19	Church of The Redeemer, Thessalon; St. George's, Bruce Mines; St. Saviour's, Desbarats	Norman Hornby
Oct. 15	Trinity 20	Gowan Gillmor Memorial Church, Spanish River; St. James', Massey; St. George's, Walford	Douglas Sissenah
Oct. 22	Trinity 21	St. Saviour's, Blind River	Gordon M. Madge
Oct. 29	Trinity 22	St. Peter's, Elliott Lake	Leslie E. Peterson
Nov. 5	Trinity 23	St. Paul's, Wawa; Hawk Junction	I. Lawrence Robertson

Left: the plaque erected at St. Paul's Manitowaning.

Right: The Archbishop of Algoma and Mr. Edward Beaumont, in the garden at Beaumont Farm, Muskoka.



RENEWING FRIENDSHIP which began when The Archbishop stayed at Beaumont Hall, Clacton-on-sea, England. Mr. Beaumont was a member of "The Algoma Association" in England.

St. Luke Van Covers Length Of Diocese

Busy Season For Vans

Two Sunday School Mission Vans, part of a large fleet across Canada, organized by Miss Eva Hasell, M.B.E., founder of the Sunday School Caravan Mission, are laid up for the winter at the S. S. J. E. Mission House garage, Bracebridge after being used in a busy summer program in Algoma.

The St. Columba Van had Mrs. Murray Coakley of Douglas Harbour, N.B. as driver and Miss Madelon Todd, a student from McGill University, Montreal, as teacher. They worked mainly in the outlying districts of Muskoka and Farry Sound and in helping with Daily Vacation Bible schools and the Junior Auxiliary camp.

Miss Helena Wetzel, of Philadelphia, Pa. joined the St. Luke Van at the Lakehead and had as her companion Miss Claire Wright, daughter of the Archbishop. Miss Wetzel had answered an advertisement for Van Workers in a booklet, "Summer Service Opportunities in the Episcopal Church". At the Lakehead they made a visitation of an area for the parish of St.

Michael and All Angels, Port Arthur. In July Miss Wright's place was taken by Miss Deanne Woodman, a young nurses aid student from Kingston. Miss Woodman, writing from the Editor of "The Ontario Churchman", says: "We began work on July 3 on the outskirts of Sudbury in the McCrea Heights, Val Caron, Blizzard Valley and Hamner districts . . . to find any new Anglicans that live here. They haven't a church but are holding services in the basement of the hotel at Val Caron. We get the number of Anglican families, write up a report on each family to tell if all are baptized, any to be confirmed and if the families are interested in having a church built and supporting one."

The girls continued their work in the Azilda-Larchwood areas in August; held a very successful Daily Vacation School for the children, and spent several days making an intensive visitation to find the Anglican families. In the summer's work they had visited more than six hundred homes and found seventy children for Baptism.

Regatta A Popular Event

For the twelfth consecutive year this regatta, sponsored by the Ronville, Port Cunnington, Point Ideal, Lumina and Foxwood Lodges, has been held at Lake of Bays, in aid of St. James', Port Cunnington and St. John's, Fox Point churches. This year the popular regatta, considered by many contestants to be the best on the Lake because of

wholehearted participation and informality, was held on Wednesday, August 9, at the host Lodge, Lumina Resort at Fox Point. There were canoe and swimming competitions for all ages. Commodore of the regatta this year was Dr. R. M. Montgomery of New York and Port Cunnington. About five hundred people attended.

Living the Eucharist

by Andronicus

"Accept This Our Sacrifice"

These words from the Prayer of Consecration remind us that the Holy Communion in one aspect is sacrificial; it is the Holy Sacrifice which Christians offer to God.

Religious sacrifice in general and the sacrificial aspect of the Eucharist in particular are little understood in our day. Why should Christians offer sacrifice to God? Begin with a familiar situation—a fellow in love with his girl. To show his love for her, he gives her gifts. The more he loves her, the more he makes personal sacrifices in order to give costly gifts. We sacrifice to express love.

The most important One we can love is God, Who first loved us. The more we love God, the more we want to give Him costly gifts. The gift that costs the most is the gift of ourselves—dethroning self and allowing Him to control our wills.

Yet no matter how sincerely we want to give ourselves to God, one ugly defeat mars our self-giving to Him: we are sinners. Sin separates man from God. Between God's absolute Purity and human sinfulness there would be a vast gulf, a gulf we could not cross to draw near to God, had not God Himself done something about it.

God, in His love, gave us a way of coming to Him—the Way of the Cross. God sent Jesus into the world, and on the Cross He offered to the Father the perfect sacrifice that takes away our sins and enables us to come to God.

Here was man's perfect gift to God! When Jesus sacrificed Himself at Calvary, He as man gave to the Father the perfect gift, the offering of a sinless life. He presented to the Father the very gift which men who love God are moved to offer but are totally unworthy to give.

In expressing our love to God we

should give Him the best gift possible, the offering that is most acceptable. So we present to the Father His Son's perfect gift; we offer Jesus' sacrifice, and in that context we dare to offer ourselves, our souls and bodies. We come to God by the Way of the Cross.

This brings us to the Eucharist. Only in that service is the presentation of Christ's sacrifice and ours fully possible on earth. After our Lord rose from the dead, He ascended into heaven and there (as the Epistle to the Hebrews makes clear) He ever pleads or presents before the Father His one sacrifice once made on the Cross. In the Eucharist, through the Consecration of the Bread and Wine, Christ is really present with us. His Body broken and His Blood shed for us become spiritually present at our altar; through the Consecration our Lord makes His Sacrifice sacramentally present.

Near the end of the Prayer of Consecration it is traditional for the priest (representing Christ, the real Celebrant) to lift high the consecrated Wafer and Chalice, presenting them to the Father. This gesture symbolizes the whole sacrificial aspect of the Eucharist: we worshippers on earth are able to unite with Jesus in His perpetual offering of His sacrifice, and offer ourselves in Him. Thus the sacrifice of the Eucharist, in Fr Palmer's words, is "the whole Christ, Head and members of His Body the Church, offering the whole Christ, Head and members, to the glory of the Father."

MEDITATION

The quiet is here—
The day nearly ending,
I sit here in peace
I thank God for lending
This time to be silent
For thought or for prayer,
When my days are so full
This time is rare.

—Mary Denny Corbett

Pioneer W.A. Member Moves

by Mrs. E. S. Knowles,
in *The Mission Bell*

This year there migrated from Slate River to Port Arthur—Mrs. Agnes Oakley. I use the word migrate, because that is just what we hope and expect she will do—move between the Valley and the city. She has been so long a part of the community in the Valley that it is not complete without her.

Mrs. Oakley came to Canada from Lancashire in 1914 and two years later married Ephraim Oakley. Theirs was the first marriage in the Church of the Good Shepherd, Slate River.

After the wedding they took up residence on the farm which was to be her home for nearly fifty years. There, too, her husband died. The Oakley connection with the Valley goes back still further, Ephraim's father settling there in 1896, in the days when there were no roads and if you wanted to go to town, you walked—there and back! Oxen were used on the farms, or perhaps I should say, in the bush, to produce the farms. Mrs. Agnes Oakley has not only participated in, but has contributed to all worth-while community activities during those forty-seven years.

To her, and that handful of other faithful souls, belongs the credit that, under God, the Church of the Good Shepherd has remained open and active. President of the W.A. for thirty years, Mrs. Oakley has her Life Membership in the Auxiliary—a pin that has been well and truly earned. For forty years she was Vestry Clerk, while for many years her husband was a Warden, both taking an active part in the Church life.

We wish her many happy years in her new home, but we do expect her to "migrate" often to see all her friends in the Valley.

YOUNG STUDENT ENTERS SCHOOL OF NURSING

Miss Gail Fisher of Kagawong, Manitoulin Island, has been mentioned by the Rector of her parish as deserving congratulations. Of all the candidates at Gore Bay High School writing the Grade XIII examinations, Gail was the only student who passed in all nine papers. But what makes her record so worthy of praise is the fact that she had to study some of the subjects on her own. Gail found when she moved from Elliott Lake earlier in the year that the Gore Bay High School did not teach all the subjects she was studying. In September this earnest young student entered the School of Nursing at the Wellesley Street Hospital, Toronto. We wish her every success in her chosen profession.

Port Arthur Curate Married In Ceremony At Wawa

On Thursday, August 3, the Rev. Mark S. Conliffe and Miss Thomasaena Johnston were united in Holy Matrimony at St. Paul's Church, Wawa. At 10 a.m. the bridal party entered the church led by the choir singing the processional hymn "Praise my soul, the King of Heaven". Officiant was the Rev. Lawrence Robertson, Rector of St. Paul's, Wawa, and the Celebrant at the Nuptial Eucharist was the groom's father, the Rev. C. C. Conliffe, Rector of Pakenham, Ont., assisted by the Rev. Alvin J. Thomson, Rector of St. John's, Port Arthur. During the communion, the choir sang "O Holy Spirit Lord of Grace", and during the signing of the register, "O Perfect Love". The groom was attended by the

Cathedral Chats . . .

by The Dean,

The Very Rev. F. F. Nock, B.A., D.D.

It was my happy experience to spend a week at Ann Arbor, Michigan, during August as a delegate to the North American Ecumenical Youth Assembly. There were 1825 delegates: 110 from overseas; 330 from Canada, of whom 103 were Anglicans; and 1375 from the United States, including three hundred delegates from the Episcopal Church.

In our day and age we are tempted to be overawed and impressed by large numbers and we seem to have a mania for conventions and conferences. The major question is: Do they achieve anything of a substantial nature? This is what I have been trying to assess since returning from the Assembly. I do not suppose for a moment that Church Unions will multiply rapidly as a result of this Assembly. Such Unions take many, many years of patient study, thought, conversations and prayer. But I do believe that indirectly the Assembly influenced the young people present in many ways, which will affect their thinking and their personal relationships with other Christians for the rest of their lives.

The first influence would surely be the tremendously broad scope of the Assembly. There are twenty-three participating groups in the Assembly from such widely different backgrounds as the Baptist, Salvation Army, African Methodist, Memnonites, to the Anglican, Episcopal and Greek Orthodox Churches. As we realized that these 1825 young people represented millions of Christians throughout North America and Overseas we were all impressed that the Christian Church was far from dying on its feet as many critics suggest.

The daily services of worship also had a profound effect upon all the delegates. It was an inspiring experience to join with 1825 young people every morning in common prayers and hymns. But what was more significant was the variety and rich tradition of worship which we experienced each morning. The service each day was conducted by Christians of varying traditions. It was interesting to see how moved young people of Baptist or other Evangelical churches were by the liturgical worship of the Greek Orthodox and Episcopal Churches. We, in our turn, came to appreciate the sincerity and devotion of the "non-liturgical" churches as they conducted their services of worship.

After the morning worship the Rev. Dr. George Johnston of the United Church of Canada led the Assembly in a brilliant and searching Bible study for forty-five minutes on the fifth and sixth chapters of II Corinthians. Then

the Assembly split into 125 discussion groups and scattered to as many rooms throughout the campus. For me the discussion groups were the most influential factor of the whole Assembly. One of the first steps in reconciliation of any kind is understanding. Much of our attitude towards other people is based on ignorance and prejudice and we rarely take the time or trouble to find out what the other person thinks and why he thinks what he does and as he does. The discussion groups went a long way to break down this ignorance among the young people. There were fourteen in our group representing the Anglican (Canada), Salvation Army (Canada), Lutheran (U.S.A.), Baptist (U.S.A.), Methodist (U.S.A.), Methodist (Peru), Disciples (U.S.A.), United (Canada), Presbyterian and Dutch Reformed (U.S.A.). As we met every day for an hour and a half we came to trust each other and respect each other's convictions so that we could discuss our differences of worship, theology, and doctrine openly and frankly without any reserve. The more frequently we met, the closer our bond of unity in Christ became in spite of our differences. Its climax came when we spent a good part of one morning in assessing the weakness of our churches and discussing them openly with each other. It was a searching discipline for every one in the group and made us realize that no one part of the Church can claim a monopoly on all of God's truth. If the Assembly gave to the 1800 delegates the same sense of tolerance, affection and love for those of differing traditions as it did to our group of fourteen, it will have been worthwhile.

Another great influence upon us was the presence of the 110 Overseas delegates from South America, Japan, Formosa, Thailand, Pakistan, Taiwan, Rhodesia, Philippines, Sweden, East Africa, Korea, Singapore, Australia, Lebanon, Nigeria, Cuba, United Arab Republic. One realized with great vividness that "In Christ there is no East or West, in Him no South or North". The attitudes of these people to the Christian Gospel and their interpretation of it made us of North America realize the tremendous richness of the Christian Gospel and how it speaks to all men everywhere.

The last influence which I wish to mention are the Firesides, which were held each night at 9.45 p.m. at various centres on the campus. These were voluntary informal discussions held after a long day and the attendance was remarkable. The scope of the topics made me realize what I have known and felt for a long time—that our young people are serious minded and live to their responsibilities in the world today. A partial list of the topics is proof of this—Faith and Arts, Racial Tensions, Democracy, Family Life, Education, Disarmament, Personality, International Affairs, Liturgical Revival, Communism and Totalitarianism.

The theme of the Assembly was "Entrusted with the Message of Reconciliation". Under the guidance of the Holy Spirit the Assembly made us review our heritage, examine our differences and enlarge our love and concern for our fellow Christians. As the young people return home I am sure that these influences will be felt in many constructive ways.

NEXT ISSUE

Deadline for news items, etc.

October 14

WANTED

A small Font for St. Aidan's Church, Monetville. Write to Mr. John Gorrill, Monetville.

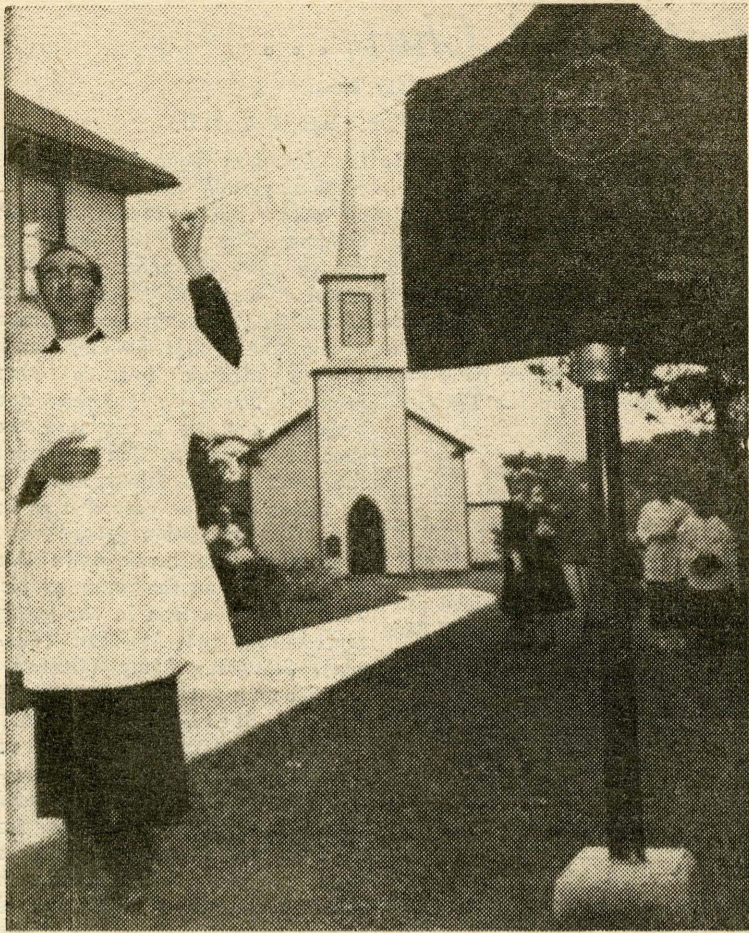


Photo by Eddie Hay

The Reverend Roy A. Locke, Incumbent of St. Paul's, Manitowaning, unveils historic plaque erected by the Province of Ontario. This, Algoma's oldest church, is shown in background.

Pro and Con — Church Art, a Plea

Any suggestion that the Church should dictate to her artists and architects as to the style of work which they do for her will most likely be an unpopular one. There will surely be at least three objections: First, it is the usual thing these days to hand everything over to a specialist or contractor and let him have his own way. Second, the artist generally demands complete "freedom of expression" as anything else will hamper his style. Third, unless one is "modern" and "different" one can only be "imitation" and "backward".

So we are seeing churches appear whose main object seems to be to get as far away as possible from traditional styles. Now of course we don't want to continue repeating the worst features of the last century — towers with battlements, meaningless decorations, sickly colored windows, and such like. The break with this is good. But there are basic principles of church design which are in danger of being thrown out, to our great loss. So much is taught by the upward-reaching spire and arch-forms, by the solidity and restfulness of dark wood, by the beauty of light filtered through stained glass; while such things as glass walls, and furnishings simplified to the point of barrenness do us out of the strongest of symbols: that of the Church as our refuge, our Ark.

Should the Church not make a stand for such true, meaningful symbols instead of being led about by passing styles and fancies? Surely Church design ought not to be left to the whim and choice of individual architects and artists, or individual ministers or congregations. Because in this particular field the Church herself is the specialist. Surely she knows which symbols, colours and shapes best express her worship, and surely it is her right to lay these down as rules and demand that they be respected.

This is not destructive of creativeness on the part of the artist. The greatest periods of art have been when artists were hemmed in and tied down by the greatest restrictions; when it was necessary to use certain forms and symbols, when certain figures must be represented in such a way and no other, when certain colours must be used and no other. Then, within and around these restrictions, true

artists were driven to use their greatest powers of initiative and imagination. Religious art deteriorated in proportion as the Church relaxed her hold on the artists.

So this is a plea for serious thought to be given to the trend in Church art, by the Church as a whole, and for definite steps to be taken. Because it is a more important issue than many of us realize. The surroundings in which we worship have a tremendous influence over our worship. A setting of cold, lifeless, abstract forms or of jazzy shapes and colours is at violent odds with the beauty and richness of our Liturgy. Surely it is possible to develop the counterpart in architecture and art to this great heritage of word and music?

M.W.

WAKE UP AND SING!

"Ex Choir Boy" deploras the tendency to read psalms, Te Deum, etc. He writes: How can we praise the Lord by reading and mumbling? The church I attend we sometimes have service without a single hymn or chant. One minister in England, after having new hymn-books, wrote in his parish magazine to his congregation "Sing, for heaven's sake, sing!" How big a crowd would Billy Graham get, if it were not for the choirs, and the congregation all joining in the songs and hymns? To my mind when there lacks an organist, the minister himself should lead the singing. Another thing, When there is music, why sing the same tunes to the Te Deum and Psalms every Sunday—take the one hundred fiftieth psalm, how can we praise God by just reading it over? When I was a choir-boy in England, we had the same chant for the one hundred fiftieth psalm which only occurred about three times a year. The last verse was fortissimo and the organist played it fortissimo! He simply filled the church to the roof with music and the full choir. We used to sing sides, but it was both sides for the six verses. Come on parsons, and wake up and let us have more singing. I love Church music when the organist is not afraid to play.

The Reverend David Smith Continues His Account Of The North American Youth Assembly

(Continued from page 1)
was the subject of most of the discussion the following day.

Each morning at 7 a.m. the Anglicans began the day as every Christian should, in prayer in its most exalted form at the Holy Eucharist. Four hundred Anglicans and Episcopalians gathered in St. Andrew's Parish Church near the campus to offer the Holy Sacrifice.

Then at 9 a.m. the Assembly itself began its day. For half an hour each morning in Hill Auditorium, a major denomination led the Assembly in worship. The first morning it was the Salvation Army, the next, the Greek Orthodox Church. The Episcopal Church had the privilege of conducting Morning Prayer on the final day.

After this, we were led in a Bible Study for an hour by Prof. George Johnston, Principal of the United Theological College, Montreal. The theme of the Assembly was "Entrusted with the Message of Reconciliation" and Dr. Johnston approached this theme from many different sides. He built his addresses around 2 Corinthians 5 and 6, dealing with the Sin of Man, the Love of God, the need of Man for a Mediator, how God's Grace af-

fects Man, and the necessity for Man to obey and suffer.

Then the Assembly broke up into "small groups", and each met separately in its appointed classroom about the campus. This was the very heart of the "Ecumenical Encounter". Here we achieved the "Ecumenical Experience", meeting representatives of other Christian bodies face to face in informal discussion.

There were two leaders in each group. My opposite number was a young man still in college but an ordained minister of the Disciples of Christ. In our group there were two other Disciples, one from Puerto Rico. There were two American Baptists; a colored Southern Baptist girl; a boy and girl from Minnesota, both musicians in the Salvation Army; two representing the United Church of Canada; an Anglican from the Diocese of Toronto; a Moravian girl from Pittsburg and several others whose denominations I have forgotten. In all we met on five different occasions, but it was always the same group. Consequently we got to know each other very well, and I felt that by the time we said good-bye we had

grown very close. The discussions ranged far and wide; but this did not matter. We were getting to know each other and to respect each other for what we were. I found these "kids" just like our own—as full of questions, as honest, as adverse to prudishness and sham, as full of fun. I could not help thinking what a wonderful bunch of Anglicans they would make!

Some had the idea that we had just five days to come up with a solution to unify the churches. This conception was soon cleared away. By the time it was all over we knew that divided Christendom is a real problem that is not to be solved by human resolutions. And it is not to be cleared up in the next five years, or in the next fifty. But eventually unity will be attained if only we let the Holy Spirit overcome our prejudices, and if only we reach out in love to our brothers of other Denominations and let the Holy Spirit draw us together.

Having been exposed in this way to the Christianity of so many Denominations I came away happy and relieved that I am an Anglican. It is true that they have much to show us in the art of praying together, in the use of the Bible, in how to break down the irrelevancy of our worship. But as for what is necessary in the life of the Church I am more convinced than ever that we are blessed with the Fullness of the Faith. If only we could make full use of it! On the whole I was very proud of our young people. Of course they represented the very finest in the Anglican Church of Canada, but then so did those of other Communion and Denominations. I thought our Anglican young people were as alive and full of fun, as keenly concerned for the world, as open in their hospitality and good nature, and as in love with our Lord as any in the Assembly.

(Fr. Smith is priest-in-charge of the parish of Cobalt, and Archbishop's appointee to the Provincial A.Y.P.A.)

F. Large and the Rev. Baxter Gosse in the Burial Service. Other clergy attending were the Rev. Murray Tipping and the Rev. J. R. C. Patterson.

Retired Priest Carried On Faithful Ministry

The Reverend Edwin Weeks, oldest of Algoma clergy, passed away early Sunday morning, Sept. 3, at Peterboro, Ont., where he had gone for medical attention. He was eighty-eight years old. He had resided at Monetville since his retirement several years ago.

Mr. Weeks was born in Ramsgate, Kent, England and came to Canada with his parents and family in 1905; they settled at Sturgeon Falls, later moving to Monetville about forty years ago. He was for several years a public school teacher in Ontario. Ordained Deacon in 1922 and priest in 1924, he spent all his active ministry on Manitoulin Island, serving in the parishes of Silverwater, Little Current and Manitowaning. He always took a keen interest in the education of youth and helped many students, both Indian and white, to gain their High School standing.

Following his retirement Mr. Weeks assisted in parishes in the Diocese of Niagara, returning to reside in Monetville eight years ago. Since then he has faithfully celebrated the Holy Communion,

Archdeacon Smedley And Wife On Trip To England

The Venerable Julian S. Smedley, popular Rector of St. John's Church, Sault Ste Marie, and Archdeacon of Algoma, accompanied by Mrs. Smedley, will leave on Oct. 2 for a brief holiday in England. While there they will be visiting their son, Gordon Smedley, who is an architect. During the Archdeacon's absence the parish will have as locum tenens Canon Cyril Goodier.

W.A. Plan Fall Program

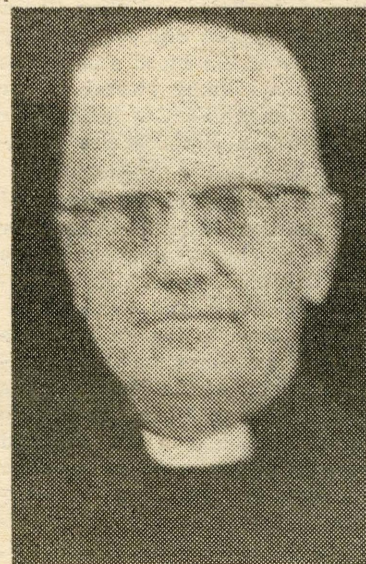
The Executive of the Woman's Auxiliary of the Church of the Epiphany, Sudbury, at their first meeting lined up the following commitments: September, Luncheon for A.Y.P.A. Leaders, and their Corporate Communion observance on Sunday, Sept. 17. October, catering to the Laymen's dinner. November, their annual Epiphany Fair.

performed Baptisms and Marriages at St. Aidan's Church there, and until July this year never missed a service.

Mr. Weeks was twice married. His former wife predeceased him in 1944; he is survived by his widow, two sons and three daughters, and by several grandchildren and great-grandchildren. Another daughter predeceased him, and a son, Flying Officer Douglas Weeks, was killed in the Second World War.

A private service was held in Peterboro, Monday, Sept. 4, conducted by the Ven. F. G. Ongley. Interment was at Monetville, Sept. 5, following a short service at St. Aidan's Church. Mr. John Gorrill, faithful Lay-Reader, who had shared with the retired priest the Sunday services at St. Aidan's, assisted the Rural Dean, Canon C.

In Edinburgh F. Palmer Meets An Old Algoma Friend



Canon Roland F. Palmer, S.S.J.E.

While in Edinburgh this summer I went on Sunday to the Church of St. Columba by the Castle. This is a very live parish ministering to students and industrial workers as well as to the regular parish families. The Parish Eucharist is the centre of the Church life. Everyone has a part to take, reading a lesson, or the epistle, singing, bringing up the elements at the Offertory, acting as server or

thurifer. After the service all retired to the basement for a happy parish breakfast. There I met a "retired" priest in his eighties, Canon John Murray Ballard, M.A., of 2 Alva St., Edinburgh 2. He asked me if I knew Algoma! I found that he had spent some months in the Diocese in 1907.

His parish at Tynemouth had sent him out with a gift of money for Algoma. It was used towards building the churches in Englehart, Charlton and Krugerdorf, which churches took their dedications from the Mother church and daughter churches of his Northumberland parish, Christ Church, St. Faith's and St. Andrew's. St. Andrew's was afterwards moved to Chamberlain.

Canon Ballard took duty in several Algoma parishes and missions so that the clergy might have vacations. He remembers, after all these years, the names of many of our old time Algoma clergy and laity. He was the means of getting other clergy to come to Algoma and he became a great friend of Archbishop Thorneloe and of Archdeacon and Mrs. Balfour. Canon Ballard, although retired, is still very active in many areas of Church work in Edinburgh.